l: Radwan T-3 (1913-35) 1947 MD4 Rwala MD4



584 "In truth, loveliest maid, O my mistress, I shall pick for thee a bunch of rare flowers wherewith to adorn thyself for our festive hours in the hills," he insisted.

Still incredulous, she mocked at him, gaily rumpling his head till she had pulled off his *agbal* and *kaffiyah*.

"Oh, how untidy thou art!" she exclaimed.

302 Six dishevelled tresses had tumbled over his shoulders. She drew him closer and put his head in her lap. Then she set about rebraiding in proper fashion his Ishmaelite locks. From the flap of her head-cloth she took a handful of dried gazelle dung; small blackish-green capers. They spread an odour of thyme and camomile as she crumbled the pellets between her palms and rubbed the stuff, like a scent-powder, into the long strands of hair. Faris kept as still as a mouse, without a word.

000 At last she had completed her task. Faris replaced his head-dress; then he declared: "Now it is the turn of Aziz!"

Whether I would or no, I too must put my head in Tučma's lap and let her, with Faris's assistance, plait my mop into little pigtails and powder them with her exotic perfume. What a sight I must have looked! I always regret that I did not have my photograph taken then. At all events, Faris and Tučma grew so merry over their handiwork that people from the neighboring tents came running up and burst out laughing at "Aziz Radhwan."

As Faris and I were leisurely riding homeward that night, we heard distant hoof-beats behind us. The sound rapidly grew, and there came a rush of riders—twelve or more Bedouins on swift steeds. In the moonlight I saw their long locks and head-cloths fluttering, their shep-

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4



fires and their hides[1] are cut up for water-bags, belts, and sandals. 231 [281]

In the grey of one morning I noticed a woman moving amongst the resting animals. Whenever she saw a female camel get up, she would hurry and catch the urine, for which she was waiting, in a bowl she carried for the purpose. The camel's urine smells sweetly of herbs and aromatic plants, it must be remembered. Returning to her tent, one side of which was open, I saw her gather the loose tresses of her little daughter's hair in her hand and dip them into this much-prized hair-wash. She then combed, parted and braided the damp black hair into the usual lovelocks. Again I saw her return to the camels; but suddenly she sat down. A moment later she rose again, threw away her bowl, and hurried back toward her tent, but collapsed before she had gone far. I sprang up and ran to her. 515 302

She said never a word as I tried to help her to her feet; she only withdrew her arms from my hold and cowered on the ground. Then I noticed that she was in labour. As there was no adult within hearing, I called to the woman's little girls to bring bedding and sheepskins. With these I made a couch for her, right among the camels, sent the children back to the tent, and planted myself as a screen before the woman with a sheepskin held over her. Thus she gave birth to her first son. 844

Presently her husband arrived and two slaves of Faris's. The father picked up the newly born babe, and the three men ran to a camel, kicked it in the hip to make it rise, and with their right hands continued to massage the beast's right flank until it let down urine. With this



1 - [Of Camels -- Analyst]

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Bedouin Boy with "Horn" Headdress

Note the Heavy Robes of the Women and Children

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Mawia Climbing into Camel-Litter

opposite page 97

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4



visited the grave of the old Hero-Chief, Turki ibn Meheyd, at Aklat Suab. 769

As an offering to the memory of his forebear (Turki was killed in battle against the Ruala, although his daughter Turkiyye was married to the Ruala chieftain, Sattam ibn Sha'lan) Ibn Meheyd had sacrificed a fat camel over the grave: "So that Allah might read his heart and give him victory over the Ruala." This is a heathen, pre-Islamic custom of the Arabian Bedouins.

It would seem that Ibn Meheyd and his vassals had made not only material, but also spiritual preparations for a decisive war against the Ruala. 619 721

Our enemies were now assembled, and the conference of the chiefs was in full swing when we arrived.

Ibn Meheyd looked aged and the bitterness of his thoughts had hardened his features. This unpleasing impression was deepened by his beard and eyebrows, which he had dyed black. [302]

A thick woollen shawl enveloped his head and throat, despite the warm sunny day. He had been a sufferer for years from a wasting fever which he, like so many other Fid'an Bedouins, had contracted in the unhealthy lowlands of the Euphrates. [164]

On our appearance Ibn Meheyd had risen and taken a step forward, but on recognizing the familiar faces of his enemies, he turned back and beckoned to the leader of his Negro bodyguard. Even to me he had not given the customary salute, but only swept me with a black look. Fortunately, I perceived at once that we had put our heads into a hornet's nest, and I whispered to my 619 721 576

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

# CHAPTER VI

## DRESS AND WEAPONS

### THE BEARD AND HAIR; TATTOOING; BODY BELTS

The Rwala devote much attention to the body,[1] especially to the hair and beard. Almost everyone can shave and cut hair, and they render this service to one another, as they have no mirrors to shave by. Calling on his comrade with the words: "Shave me, *ḥassenni* (or *zajjenni*, or *ehlekni*)," a Rwejli sits down on his heels and patiently waits till his friend has prepared his soap, razor, and scissors. If he merely wishes the beard growing under his chin on the throat, *ǧarǧûr*, shaved, he says: "*Ǧarǧerni.*" If he wishes the back part of his head up to the ears, *ṣôra*, shaved, he asks: "*Ṣawwerni.*" Otherwise the barber will shave both the half of the back of his head and the beard under the chin, trim his thin chin beard, *ʿaḥje* (or *daḳne*), and his goatee, *ʿadesa*, shave off his side whiskers, *ʿawârez*, trim his moustache, *šwâreb*, clipping off its ends, *subaḳ*, and comb the hair over the forehead, cutting it short, *ḳuṣṣa*, at the same time. Individuals especially careful of their appearance have their front hair made into two, four, six, or even as many as eight plaits, *ḳrûn*. A man wearing his hair

[1] The big toe (thumb) is called *bidn*: the second and third toes, *ḥowṣer*; the fourth toe, *ḥowṣjer*; the little toe, *ḥowṣjer*; a finger (or toe) nail, *gafer*; the toes, *aṣâbiʿ ar-riǧlên*; the sole of the foot, *ḫrîf*; the arch of the foot, *ḥabd ar-riǧel*; the heel, *ʿaḳb*; the instep, *ʿard*; the ankle, *ʿaṣṣjm al-ʿarḳûb* or *ḥaʿâb*; the ankle joint, *mifṣâḳ*; Achilles tendon, *ʿarḳûb*; the shank, *sâḳ*; the calf, *ḥarbâʿa*; the extensor of the leg, *ʿaṣṣ ar-rukbe*; the kneecap, *ruddêa*; the hollow of the knee, *mâbaṣ*; the thigh, *faḫḏ*; the mons Veneris, *ḥaddê*; the penis, *ʿuṣṣ* or *zobb*; the testicles, *ḥaṣâṣ*; the glans, *faṣ'a*; the groins, *ḥâgra*; the hip, *wirk*; the buttock, *ḥaṭṭîṭa* or *fê*; the navel, *sirre*; the loins, *ḥaṣṣ*; the ribs, *ǧnûb*; the breast, *ṣadr*; the breast nipple, *dîḳ*; the cartilaginous, *ʿaṣṣ ad-daḥḥ*; the stomach, *ḥabd*; the intestines, *ḥaṣâṣîr*; the kidneys, *ḥalwa*; the spleen, *ṭḥâl*; the liver, *ʿakbr*; the gall, *marâra*; the heart, *ḥabb al-ʿaṣṣâfîr al-ḥamâm*; the lungs, *rîʾa*; the back, *ẓahr*; the lower part of the spine, *ḏnâṣîl*; the vertebrae, *ḥarûs aṣ-ṣahr*; the shoulder-blade muscles, *daffîn*; the shoulder blade, *ḥalf*; the small of the back, *rummâna al-ḥalf*; the neck, *rugbaba*; the two fleshy parts of the back of the neck, *ʿâbe*; the hollow between them, *nâṣîra*; the atlas, *fâʿda*; the collar bone, *tarḥa*; the pit of the throat, *ḫuṣṣra*; the external jugular vein, *warîd*; the throat, *ḥarrâṣa*; the Adam's apple, *ʿenâba*; the chin, *ʿaḏnen*; the jaws, *ḥaddê*; the lips, *barâṭem*, or *bilâṭem*; the corners of the mouth, *ḥâlîḳ*; the cheeks, *ʿafâdîd*; the nose, *ḫaḍm*; the nostrils, *menâḫîr*; the ridge of the nose, *ʿarnûs*; the bridge of the nose, *waṣṣrra*; the cheek bone, *rummâna*; the eyes, *ʿuyûn*; the pupil of the eye, *ḥbaj*; the eyelids, *ǧfûn*; the eyebrows, *rimâ*; the eyebrow, *ḥâǧâǧ*; the forehead, *ǧabha*; the temples, *ṣuddûr*; the ear, *ʿiḍn*; the lobe of the ear, *ḫamma*; the teeth, *ʿenâb*; the incisors, *ṣanâṣîr*; the four eye teeth, *nâbâ*; the molars, *raḥâ*; the glottis, *ḥaṣîl al-maṣṣrî*; the gullet, *laʿ'ûm*; the top of the head, *ṣâṣîa*; the cranium, *ḥâmî ar-râs*; the brain, *ḫuḫ*; the elbow joint, *ʿaṣṣ*; the elbow, *ḥâʾ*; the forearm, *ǧrâʿ*; the arm hollow, *daṣṣra*; the back of the hand, *wâḳ*; the palm of the hand, *daff*; the thumb, *bâbem*; the index finger, *ṣaṣṣâ*; the little finger, *ḫanṣṣer*; the hand, *ʿaṣṣd* (or *îd*; dual, *ʿîḏ*; pl., *ʿîḍa*); three hands, *ṣalâṭ îdâṣ*; five feet, *ḫamas riǧlên*.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4



302 305 thus plaited and dressing with some taste, *walad jenṣob*, is called a *ǧâhel*. In the case of men not wearing plaits the barber cuts the hair, *šûše*. His work finished, the barber salutes the shaven one with the words: "May'st thou preserve thy health and capture camels! *eslam w-ernam al-bel*." The answer is: "May Allâh reward thee! *âǧerak 'al-allâh*," the barber adding: "May Allâh receive thee into his mercy! *sâmaḥk allâh*." The common barber is nearly always an independent, *ḥorr*, Bedouin. He shaves for a good word, not for pay, and must, therefore, be thanked, for nothing is more disagreeable to an independent Bedouin than discourtesy and ingratitude for favors or services rendered; therefore the saying: "Bitter is the fatigue of a free Bedouin, *ṭa'ab al-ḥorr murr*."

[576 181]

Long plaits are the pride of a childishly vain Bedouin, *ǧâhel*, and often lead to his undoing. When pursued, he can be easily captured if the enemy catches hold of his plaits. For not only is he unable to escape, but his enemies can bind his hands behind his neck with his own hair and, besides, tie one or two plaits around his leg above the ankle. Hence the saying: "Thy hair is thy snare, *râsak 'arâṣak*." Mindîl al-Ḳaṭ'i, my companion, told me that he was once caught by some men of the Tûmân clan of the Šammar tribe, whose camel he had tried to steal, and was bound by his own plaits. When they dismissed him the next day, they cut the plaits through. From that time Mindîl has worn his hair short, *šûše*.

302 685 When the Bedouin catches a thief, whether afoot (*ḥâjef*) or mounted (*mu'ajjer*), from a tribe with which he is at war, *ḳowmâni*, he cuts off a piece of his plait, accompanying this action with the words: "I let thee go free for Allâh's sake, *ana mu'tekk lillâh*," and adds: "If I catch thee again, I surely will cut off thy chin beard; *in ḳaṣabtak laḳoṣṣ laḥîtak*." To cut a man's chin beard is, in the popular idea, as bad as cutting off his head, *laḳṭa' râsak*. It is much easier for the relatives of a murdered man to forgive the slayer than for the kinsmen of a Bedouin insulted by having his beard cut off to be reconciled with the culprit. Sâbel an-Nuṣejri of the Rwala once went to the Beni Ṣaḫr tribe to seek his two she-camels which had been stolen from him, *naḳiṣa*, some time before. He bore a letter of recommendation for the chief, given him by Prince Saṭṭâm, who asked the chief either to return to Sâbel his animals or to see to it that he

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2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4



was indemnified, *jeddûn 'alejk*. Not long after Sâbel's departure Saṭṭâm led his young warriors on a raid against the Fed'ân. In the depression of Sirḥân he met Sâbel. "Where are thy she-camels?" "I haven't found them." "Why, were they

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FIG. 32—Coffeepots (see p. 100).

not branded with the mark of thy kin? What did the chief say to thee?" "I did not go so far. I was caught by the Ṣḫûr pasturing their camels, who bound me in my own plaits, put the Ṣḫûr brand on my right thigh, cut off my plaits and half of my chin beard, and then drove me away with the words: 'Show thy relatives what thou hast got for thy she-camels!'" No sooner did Saṭṭâm see the brand mark of the Ṣḫûr, than he shouted: "Let Allâh judge between them and us! Up and at the Beni Ṣaḫr! *Jeḫûf allâh lena w-lehom 'ala beni ṣaḫr*." Then the Rwala attacked the Beni Ṣaḫr camp, captured more than a hundred men, cut off their beards with sabers and daggers, made the Rwala mark on both cheek and ear of every man, and took all their herds.

Many elderly men have the whole head shaved. Such are called *aṣla'*. Those naturally bald are nicknamed *aḳra'*.

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A maiden is very careful of her hair. In the morning she waits for the female riding camel to get to its feet, and, catching its urine in a small dish, she washes her hair with

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2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4



302 it, *tebawwalat*. The camel's urine destroys the lice embryos,
515 refreshes the scalp, prevents itching, and gives the hair a
825 peculiar gloss. Then the girl takes a wooden comb with rough teeth on both sides, combs her hair, *temaššaṭat*, and braids
302 it, *telemm râsah*. The hair above the forehead as a rule she does not plait, but merely trims, so that it hangs down freely, *ḳuṣṣa*, but she plaits the rest of the hair on the top of the head and above the ears into braids, *ḏwâjeb*, and makes two small pigtails, *'akṣa'*, of the back hair. Each braid ends in a small knot tied with a small ribbon. The braids are neither wound around the head, nor rolled. Long unplaited hair is called *ša'ar*, plaited hair being known as *žeḏâjel* (or *ḳrûn*). Trimmed hair above the forehead is *ḳuṣṣa*, *nâṣije*, or *ǧabhe*. Tresses: *žiḏle*, *'erf*, or *ḳrûn*. Short hair: *ḥawâf*, *berčem*, *ḳa'ḳûle*, *râs*, or *šûše*.

832 Long hair and long tresses are the chief ornament of a
302 woman, and every youth longs to marry a girl or woman thus adorned. The older men do not care for the long hair and advise the youth: "Amuse thyself with a short haired one, if thou canst not get a girl whose tresses are ornamented with coins; *telahha' bumm šûše ilja mâ tǧîk al-manḳûše*."

304 Nearly all women are tattooed on the lips, cheeks, nose, forehead, breast, around the breasts, and on the belly. This is always done by a gipsy woman, *nûrijje*. First the gipsy pricks certain patterns into the skin, then dips the needle in indigo and transmits this dye into the holes. After this operation she binds the tattoed part of the body, and not until the seventh day is past are the bandages removed, when the spots are washed. The pictures thus produced, *daḳḳ al-wšâm*, generally circles and triangles, are supposed to enhance the maiden's beauty, *min šân zerâfa*.

291 Both men and women wear on their bare bodies a belt plaited from five thin strips of gazelle leather, the men's being called *ḥaḳw* (or *sebte*), and the women's *barîm* (or *ṛusejni*). Persons not wearing this belt are named *ma'w* or *aslat*. The Rwala buy the *ḥaḳw* from the Ṣlejb, usually for a quarter of a *meǧîdijje* (22½ cents).

### MEN'S CLOTHES

The main dress of the men consists of a white shirt (*ṭowb*) reaching to the heels, with broad sleeves ending at the wrist

292 cloth is known in the trade as *ǧôḫ mâkûd*, common cloth as *ǧôḫ ḫafîf*. *Mezâwi* is a silk caftan worn by wealthy women over the dress, *ṭowb*. It has narrow sleeves and covers the arms down to the wrists.

301 Almost every Rwala woman goes barefoot, but all possess some jewelry. Around the neck they wear a *maḫnaḳa*, or necklace of red coral; on the breast a *želâde*, or pendant of glass pearls; on the elbows small black glass rings, *ma'âẓed*; on the wrists similar trinkets, *sbat*; above the ankles small glass or copper rings, *ḫǧûl*; in the ears copper rings, *turžijje*; on the fingers rings, *ftâḫ*; and sometimes in the right nostril a copper ring, *zmâm*. The women dearly love this cheap jewelry; they save up camel's hair for a long time and often steal grain in order to buy it.

292 The wealthier women wrap, *jetalaffa'en*, their heads in a covering called *šumbar*. This is a red shawl 42 centimeters wide by 3.2 meters long. They dye it black, leaving only about six centimeters as red stripes at both ends. Next they cut the shawl lengthways down the middle and sew both parts together in such a way that a covering is formed 84 centimeters wide and 1.6 meters long. If they want to wrap their heads in this shawl, *jetalaffa'en beh*, they lay one lappet on their left shoulder, stretch the shawl over the head, throw the other lappet from the right under the chin, and cover with it the lappet on the left shoulder. Then they fasten the shawl with a folded kerchief to the forehead and skull, pull both lappets up the back, and tuck up the shawl in the front till it covers the chin. Young girls like to wear both the *maḳrûna*, or large kerchief, and the *šumbar*. Both lappets of the *maḳrûna* hang loosely down the breast, while the *šumbar* is crossed under the chin. If a girl who is fond of dress, *bint ṛawjâna*, owns a *maḳrûna* only, she will not tie it to her head with the *mindîl*, dark cotton kerchief, but prefers it to fall down a little, as then her tresses can be seen to advantage.

302 Every woman likes to dye her palms and nails, and if she be old also her hair, with yellow henna, either of the Egyptian variety, *maṣrijje*, or of a variety brought from Mecca, *makkâwijje*; the latter is the better.

302 826 Both the youths and girls are fond of dyeing their eyelids black with *koḥl*, collyrium or antimony powder, using a small sharp knife, *mirwad*, in this operation. Moistening the *mir-*

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4



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*soad* slightly, they touch the *kohl*, which is kept in a tiny tin box, *mikhale*, and then rub the color along the borders of the eyelids, believing that the use of *kohl* strengthens the eyesight. Many therefore even rub *kohl* on the edges of a telescope, being firmly convinced that the instrument then gives a much better view.

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The woman's dress costs:

| | | | |
|---|---|---|---|
| *barim*, body belt | 1/4 | *mejidijje* | ($ 0.22½) |
| *ṭowb*, shirt | 2 | *mejidijjât* | (" 1.80 ) |
| *ḥzâḥ*, belt | 1/4 | *mejidijje* | (" 0.22½) |
| *makrûna*, kerchief | 2 | *mejidijjât* | (" 1.80 ) |
| *šitfa*, head band | 1/4 | *mejidijje* | (" 0.22½) |
| *ǧibba*, jacket | 2 | *mejidijjât* | (" 1.80 ) |
| *mezwi*, cloak | 3 | *mejidijjât* | (" 2.70 ) |
| *maḥnaḳa*, coral necklace | 4 | piasters | (" 0.18 ) |
| *šelâde*, pendant | 4 | " | (" 0.18 ) |
| *ma'ḍed*, elbow ornaments | 4 | " | (" 0.18 ) |
| *faṭḥa*, finger ring | 4 | " | (" 0.18 ) |
| *zmâm*, nostril ring | 1/4 | *mejidijje* | (" 0.22½) |
| Total | 10 | *mejidijjât*, 16 piasters | ($ 9.72 ). |

## PEDDLERS; CARE FOR PERSONAL APPEARANCE; INFANTS; STAFFS AND CANES

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Whatever the Rwala need for their finery and ornaments they either buy from the merchants who visit them when they are camping in the settled territory in the months of July and August, or from the peddlers, who accompany them the whole year through, even going to the inner desert with them. A peddler or wandering merchant is called either Rḥejbâwi or Kubejsi: Rḥejbâwi after the ancient town of ar-Raḥba, Kubejsi after his native place, the little town of al-Kubejsa. The terms Rḥejbâwi and Kubejsi have come to mean any wandering seller of textiles or general merchandise and are now applied even to merchants known to hail from other places. Thus a peddler from Bagdad is called a Rḥejbâwi Baṛdâdi or Kubejsi Baṛdâdi. When a youth overfond of dress, *dâḳḳân*, visits a wandering merchant to be measured for a suit of clothes, he gives his order in the words of the ancient verse: "Measure me, O merchant! for a shirt with long sleeves, measure me, O merchant! O Rḥejbâwi! *Fappel li jâ tâǧer ṣâfi erdâni fappel li jâ tâǧer jâ rḥejbâwi.*"

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4



16. Thou wilt comfort me whose love is ivory white
And who am still in torment, as those who appoint my road oppress me.

This poem was composed by Čen'ân âl Ṭajjâr and was recited to me by Prince an-Nûri.

Verse 1. *'Afaṣ*, the gallnut, and *zâğ*, green vitriol (or copperas), powdered, are used to make ink. *Sğile* is a sheet of paper. *Zîž* means dyed, blackened, covered with writing. 2. *Ḳâf* is a verse or a poem. *Swâhîğ* are the torments of the soul, excitement, a passionate outburst. 3. The poet used to speed to his beloved, who dwelt far from his camp; therefore he had to sleep in the desert, often beside his she-camel which knelt, *mabrak*, over a snake hole, *ṭâğ*. *Ṯenâje* are the four lower and four upper incisors. *Ṛamâlîğ* means "perpetually moving or dreaming with the eyes half closed." Fair women are fickle in love and changeable, which causes the lover much anxiety. 4. *Mḳejẓ* or *meḳîẓ* are midsummer camping grounds. Ğaw Fertež lies southwest of Ḥâjel. *Ṣarâhîğ* (for *ṣahârîğ*) are deep rifts in a rock, with narrow openings where the rain water keeps fresh for a long time. 5. *Ḥunṭa* is another name for wheat, *ḳamḥ*. The beloved maiden is evidently the daughter of a well-to-do Bedouin, as she can eat wheat-flour bread baked in the shape of thin cakes on a *sâğ*, iron sheet about forty centimeters in diameter. The milk of young white she-camels is said to taste the best. 6. *Flâğ*, or *felğ*, for *ṭelğ*, means snow or ice. *Šuḏḏab* are small pieces of dry *ṛaṛa* wood, from which the bark has been peeled off; they are of a glistening whiteness; *šâḏeb* (pl., *šuḏḏab*) is equivalent to *bejaẓ* (pl., *bîẓ*), meaning "white." 7. *Ṭe'es* is a conical sand drift. Its sides have gentle slopes, are very soft, and when sprinkled by light rain, *wudâğ*, shine with a peculiar pink glitter. The *sîžân*, calves, are round and plump, like the *darârîğ* or rollers used for letting down the rope with the dip bucket. This roller rotates in holes in two posts which are set in the ground and with the roller form a triangle. 8. *Tensef*, she lets down, is said of a woman who undoes her combed or plaited hair, allowing it to fall down her back. *Dâğ* means, properly, the separate tresses of the combed hair; *demâlîğ* those already braided. 9. The small rings worn above the ankles are usually of glass, but the wealthier women have them made of copper or even of silver, ornamented with fine chains from which hang tiny bells. These

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4



3. She never drew the knife with blacking around the edge of her eyelids,
   And never raised her hand to threaten the neighbors.
4. I swear to Allâh, oath upon oath I swear,
   As well as by the life of him who spurred her,
5. That as soon as she saw me wrathful she tried to appease me
   As a kind mother tries to soothe her boy.
6. She came to me as a gift, not in exchange for animals of value,
   She was the boast of the kin, for all who came praised her.
7. O ʿAḳâb! that bliss of mine! thou hast buried her in Nimrîn
   By the impassable crags, O ʿAḳâb! opposite the water.
8. Five of my sons died, O ʿAḳâb! five, and my two brothers,
   And none can say that my eyes had a sleepless night.
9. No one with grief filled me, O ʿAḳâb! except the one who dwells—who knows where?
   And whose body was scented with the fragrance of *ḥẓêra*.
10. Never did my heart prove faithless to my love, nor my eyes,
    And whenever she whispered, my eye was as if with ophthalmia struck.
11. No matter if in two long rows come the Bedouins' daughters, O ʿAḳâb,
    Thou little brother of mine! I would take none but Wazha alone.

The poet was Nimr eben ʿAdwân from al-Belḳa'; the reciter, Mindîl al-Ḳaṭ'i.

Verse 1. *Jâ sîn* (or *jâ ḥejf*), Ah me! 3. A *raṭrûf* is a *mil*, or small knife for rubbing on the eye black. 4. A married woman is often likened to a saddled mare and her husband during sexual intercourse to a rider. 6. Among the ʿAdwân a fixed number of she-camels, sheep, or mares must be given in compensation to the father of the girl whom a man wishes to marry. This custom is known as *sijâḳ*. 7. Nimrîn is the name of a small creek in al-Belḳa, where lies the burying ground of the ʿAdwân. 9. *Ḥẓêra* is a plant which emits a strong smell.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4



themselves with grain. Our Šammari can therefore meet his Rwala maid, Zahra, only in the inner desert, *šerḳ*. Women fond of dress dye their hair yellow with henna.

*Fâṭeri taẓla' al-jowm min riǧlaha*
*jâ ba'ad žâḏelen ḳarḳašaw ḥaǧlaha.*

My old she-camel with her hind leg lame today,
Oh, may she live longer than she with hair clipped above her brows and ankle rings clashing together.

*Ajj as-samar walla'-l-bajaẓ*
*low čent ani 'aššâḳeh*
*ḥebb as-samar ḥelwt al-ǧowf*
*lâ wa' hani min ẓâḳeh.*

Whether black or white,
If I were only his sweetheart!
The kisses of a negro are like the *ḥelwa* dates from al-Ǧowf;
Truly, much relish to one who has tasted them.

A paramour was reproached with having been intimate with a negro; she answered with the ditty just cited, which is very popular, especially with the negroes.

*Ḥelwa* is the most delicious variety of dates raised in the basin al-Ǧowf. Some of these dates are as much as five centimeters long and two centimeters thick; they are black with a bluish tinge.

1. *Naṭṭajt râs al-'abd w-lâ šufet al-adbâš*
   *w-lâ ǧâni min maẓnûn 'ajni munâbi*
2. *mâ šufet ṭurkijje w-lâ šufet al-awnâs*
   *min dûn maẓnûni telâla'-s-serâbi*
3. *hani lowni lil-ma'âlîḳ fattâš*
   *w-alli bḳalb ṣwejḥebi miṭl mâ bi.*

1. The summit of al-'Abd I climbed, but saw no herds,
   Nor did any one come to bring word to me from the one for whom my eyes watch.
2. No travelers, no man at all I sighted;
   Between me and my ward a mirage quivers.
3. Oh, may he who examines the heart bring my desires to a good issue,
   [Allâh] who dwells in my mistress' heart and in mine too.

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[302] top of the head. As a rule only a tuft of it is left standing, 539x the rest being shaven. *Mušarred* (or *jifekk*) *bowšeh*, liberates 852 his loot. Fighting with the Turks (i. e. with the regular army) [721] was difficult for the Bedouins and therefore greatly desired by them.

*Jâ mnîfe jâ miznet aṣ-ṣejf*
*jâ brûḳaha jil'aženni*
*tel'ab 'ala-l-bîẓ bel-kejf*
*waš 'âd low jiz'alenni.*

O Mnîfe, O thou rain cloud of the early summer!
How dazzling its lightning is to me!
Thou canst play with the fair ones at thy will,
For I [in thy place] should not care if they grow angry with me.

[132] At the close of April, when summer begins, each rain is accompanied by a violent storm by which the atmosphere is greatly refreshed. Mnîfe, the wife of the head chief, needs not envy her female companions, as she excels them in both beauty and power.

*Jâ bejt abu nawwâf*
*jâ minwet al-bâdi*
*w-rwijhom bel-ḳêẓ*
*ḥabra lel-warâdi*
*wa-ṣḥûnahom bel-lêl*
*tawḥi lha menâdi*
*teḥûfehen mnîfe*
*jâ bint al-aǧwâdi.*

O thou tent of the father of Nawwâf!
O thou goal desired of the night pilgrim!
In summer their large water bags are
As a great rain pond from which water is brought.
To their dishes at night
The criers noisily invite;
They are prepared by Mnîfe,
A daughter of noble ancestors.

Abu Nawwâf is Prince an-Nûri; his wife Mnîfe is a daughter of the late Prince Saṭṭâm. *Bâdi*, like *sâjer*, means a traveler by night, or a visitor. By both the men's and the

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He holds the rope end when it slides down from the roller of the water hoist and then again he waits till the full bucket comes up. *Ṛabûḳ* is the milk which serves the herdsman as a substitute for supper. If no supper has been left for him he milks a she-camel. During the watering he has no time to do any milking; furthermore, the owner has generally milked all the she-camels before they are driven to the watering place.

*Al-bel wurdat jâ bazbûz*
*w-ent trâhez lak ʿağûz.*

The camels have moved to the water, O thou thin skeleton!
While thou wert playing with an old hag.

| | |
|---|---|
| *Taw hom ğaw* | They have but just come; |
| *mûs w-zaw* | Hither with knife and shears |
| *lelḥâḥom* | For the chins of those |
| *lalli ğaw.* | Who have arrived. |

The helpers of the watering herdsmen were late in returning; wherefore, to disgrace them, their chin beards are to be cut short. *Zaww* are the scissors with which the chin beard is trimmed, and *mûs* the knife with which the beard is shaved.

| | |
|---|---|
| *Bâčer raḥîlen žible* | Tomorrow we move south; |
| *šuḥ al-ṛazi w-eržib leh.* | Beckon to thy sweetheart and then watch her. |

*Eržib leh* means "look out," "have a care," "watch" when she leaves camp with the laden tent and in what direction she drives her camels; for on the march there is many a chance to speak to her unobserved.

*Ḏawdak mâ hen šarrâbât*
*jâ rafîž al-ḥaṭṭâbât*
*rağol al-ḥâjel ḳâlow mât*
*min šaharna ḏâk all-fât*
*ḥalleh jewalli leḏ-ḏalfât.*

Thy little herd has not yet been watered,
O thou companion of women seeking fuel!
The husband of the childless is said to have died
The month before that which has just passed.
May he be sent to the darkness!

787 herds were rolling in a confused mass out of the desert towards the settled territory. The raiders, after losing a 721 number of their own riding camels, *ǧejš*, had to retreat. Then at last did Hazzâ' comprehend the meaning of the dream sent to him by Allâh.

One of the Rwala chiefs during a raid had a *m'âwdi* dream. A bowl filled with rice was before him. Kneading a good-sized mouthful he put it in his mouth but had to spit it out quickly as it suddenly became intensely hot. He related his dream, *ḥazzâh*, to his companions, who said: "Success, success! We shall get booty, but it will be taken from us again; *nâḫoḏ lena fowd w-jinfekk minna.*" And so it really happened. Attacking the herds of the Âl Zeben, a division of the Ṣḫûr tribe, they captured four and a half herds, *ḳaṭî'*. Greatly pleased with their exploit, they rode toward home with them but met on the road a stronger raiding troop of the Ḥwêṭât, allies of the Ṣḫûr, by whom they were surrounded, *sardowhom*, in a deep gully and defeated, losing not only all their booty but a good half of their own camels besides.

787 A Bedouin who dreams that he has his head or beard ●302 shaved mourns, for this means that he will lose his dearest son or, at least, his mare and best camel.

513 While asleep the Rwejli is threatened with many dangers from the spirit world, although it is Allâh only who makes 774 sound sleep possible; for a man will not fall asleep until his heart is willing, which means when he has banished thoughts of his various cares; *mâ tnâm kowd ḳalbak nâjem*. When a Rwejli falls asleep, his soul, *nesem* or *rûḥ*, leaves his body through the nostrils, visits his relatives and the old camping grounds, goes out on raids, plays all sorts of incredible pranks, *'aǧâjeb*, eats and drinks, and the man will not awaken until his soul returns through the nostrils once more.

Yet the evil spirit also knows that the sleeper's soul roams about the world and so may make use of this opportunity to settle in the sleeping body. The Bedouin then wakes up as one possessed, *maǧnûn*.

628 A sleeping person, having no soul, according to the Rwala belief, is as good as dead and must therefore not be killed by an avenger; for spilt blood cannot be washed away by killing a sleeper, any more than it would be if one were to cut off the head of a dead murderer.

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in constant fear and therefore keep a sharp lookout all the time. In the same manner the daughter of Eben Ḳublân watches for danger from the enemy and wishes that her lover may always be ready to go to her assistance.

*La'ujûn min labes al-ḥarîr*
*šuḳran ḏwâjeb râseha*
*w-elja' talâḳow bel-wa'ad*
*w-aš-šejḫ bimaḥâseha.*

For the eyes of her who wears a silk garment
And has braids of fair hair!
When men shall meet in the fight appointed by Allâh,
The chief himself will be the first on the battle ground.

The daughters and wives of the chiefs wear silk kerchiefs. Fair hair is rare among the Rwala women; they generally dye it. Our beauty with braids of fair hair has a suitor in the person of the chief himself, who therefore hastens to her aid when the migrating clan is attacked and fights on the battle ground before her eyes. *Wa'ad* is a fight ordained by Allâh himself. *Maḥâs* means the place of an encounter, a battle ground.

*Arḫaṣt 'omrî w-al-faras*
*dûn al-ǧemal w-alli 'alejh*
*jâ-bu ḳrûn čaha-l-maras*
*ḳalbi muštâḳen 'alejh.*

I risked my life and my mare
Before the camel and her who sat on him.
For her with braids like this rope,
My heart is longing for her.

*Kill jowm 'ajden lal-banât*
*w-al-jowm hâḏa 'ajdana*
*narm-al-'aša lal-ḥâjemât*
*lal-'ujûn min terîdana.*

Every day is a holiday for the girls,
But this day is a holiday for us,
As we shall throw a supper to the birds of prey
For the eyes of her who longs for us.

The girls sing, amuse themselves, and turn the heads of the young men every day, but the youths show them their real qualities on the day when they repulse a hostile raid.

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539* him who grants a safe asylum to one imperiled by a blood feud or in battle, or to those who are persecuted.

*Lâ tâḫedî alli šarad jâ ḫâjibe*
*w-al-mesč w-ar-rejḫân beḏwâjibeh.*

Wed not him who cowardly fled, O maiden who loves a coward,
Even if his braids were scented with musk and other perfumes!

*Ḫâjeb* is a man who returned without booty. Such a one brings no luck, for he is predestined to evil, *fâleh šên*. He who runs away from fear deserves no booty, and the maiden who loves him is in danger of forfeiting all good fortune and is, also, a *ḫâjibe*. The messenger bringing the first report that the raiders are returning is pressed with questions: "A raid with or without booty? *al-ṛazw ḫâjeb walla' ṣâjeb.*" Many young men plait their hair in the female style into *ḏwâjeb* and then scent it with musk and other perfumes.

[302]

*Râ'anê jâ-bu zmejjen râ'anê*
*ḥatta tšûf muṭâ'anê*
*jâ-bu zmejjem lâwîteh*
*čejf an-neḏel mhâwîteh.*

Look at me, thou with a nose ring;
Behold how I fight!
O thou with a nose ring which thou squeezest!
How couldst thou fall in love with a coward?

[301] *Zmejjem* is a brass or silver ring, about one or two centimeters in diameter, worn in the left nostril. *Muṭâ'anê*, properly *muṭâ'ani*, means a contest with spears, a contest in general. *Lâwîteh* or *lâwajteh*: she kept pressing the ends of the ring together to prevent it from falling out of the nostril.

*Jâ šowḳ jâ zejn al-meḏâre'*
*jâ 'awd rejḫânen raǧûḥ*
*en mâ ḥamajna lak mešâre'*
*w-allâh 'an ad-dire narûḥ.*

O sweetheart! O thou with fair elbows!
O fragrant flower stalk to all sides inclining!
Know that if we hold not the watering places,
By Allâh! we shall move from our territory.